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The Orthodox Herald

Celebrating our 44th year

Volume 44, No. 12 ISSUE 527 **APRIL 1996** **35¢ Per Copy**

EASTER BASKETS

St. John Chrysostom wrote a sermon which is read in every Orthodox Church on Easter. In it he says: "You that have kept the fast and you that have not, rejoice today for the Table is richly laden. The calf is a fatted one. Let no one go away hungry."

Orthodox take their Easter baskets to church for the food to be blessed. They will break their fast with this food. What should be placed in the basket? In some countries only the Easter bread was taken to the church. It was wrapped in a white cloth, which was tied with the four corners at the top, which made it easy and safe to carry. In other places, it is traditional to put a small portion of everything that will be placed on the Easter table. Some people only put in the items which are blessed with a specific prayer: meat, cheese and eggs.

What do the second group of people include in their baskets? Hard-boiled eggs, paska bread, butter, ham, kolbasi, horseradish, cheese, salt and a candle. By the way, if you have pysanky which you have had in your basket a previous year, do not include them for reblessing.

The food which has been blessed should be disposed of with care. Many people put them into a sack and bury them. In olden times, the egg shells were put at the four corners of the garden.

Once you bring your basket home, your fast should be broken with a blessed egg. In former times, the father peeled an egg and cut it into as many pieces as there were people at the table. Each person then ate one piece before they started on the other food.

These days there is no reason why everyone does not have an Easter basket. I was ill one Easter and I couldn't do the cooking and baking that I usually do, but I found that I could still observe the tradition by buying the Pascha-Sweet bread, cream cheese softened and sweetened and put into nice bowl, already cooked ham and kolbasi, horseradish with beets

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PERCEPTION

Many lessons can be gleaned from the two readings on Palm Sunday: Phil 4:4-9 and John 12:1-18. We heard a sermon on humility last year, which gave a view which is rarely told. It went as follows:

"On Palm Sunday, when the Lord entered Jerusalem riding on a donkey, He was received with shouts of 'Hosanna to the Son of David!' and with the waving of palm branches and other greens. That evening the donkey told his fellow donkeys in the stable. 'If only you could have seen with what honor I was acclaimed in Jerusalem!' They called me 'Son of David, King of the Jews.' I had never before known the name of the donkey who was my father. I was pleased to find out that he was called David. And the crowd seemed very determined to make me king!

"They threw their clothes before me on the road in order that I might walk on softness. I suppose they will come tomorrow to enthrone me. I imagine that when a donkey becomes king, he gets plenty of hay and is not made to carry burdens anymore."

All a matter of perception!

SHARING THE NEWS

"But if there is no resurrection of the dead, then Christ is not risen." 1 Cor 15:13

On Tuesday following St. Thomas Sunday, it was customary to visit the graves of those who had died and share the joy of the Resurrection with them which is the hope of their own resurrection. This day on the calendar is called Radonitsa or Day of Rejoicing. Prayers are said at the graveside and a blessed

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THE HOLY FIRE

When I was a child, a man came to our church at least once a year and collected for the Holy Land mission. At the end of the service he stood at the front of the church, when people went to venerate the cross, they put money into the basket which he held. Invariably my father brought him home for Sunday dinner and an afternoon of conversation. Each year, he brought a token gift from the Holy Land, which were put into a treasured place – beautiful place (krasni ugol), the ikon corner; but even more important were the stories he told about the Holy Land. One such story was about the ceremony of the Holy Fire, which I have remembered all these years.

There are accounts as early as the ninth century of throngs of people from around the world gathering in Jerusalem's Old City on Holy Saturday for the ceremony of the Holy Fire, which our visitor described to us with such glowing terms.

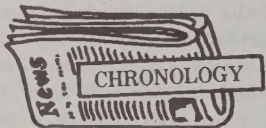
The people gather at the empty tomb in the Church of the Resurrection (Holy Sepulchre) to celebrate the triumph of the Risen Christ.

Almost everyone is carrying an unlit bundle of thirty-three long, slender candles which are bound together. They symbolize the years of Jesus' life on earth and the light that He brings to this world. Most of the people have come many hours before the ceremony is to begin while many came the night before and slept inside the Church so that they would be sure to get a good spot. All are filled with anticipation and one can feel the excitement in the air. There is singing and clapping as representatives from different parishes line up to receive the Holy Fire. They have been designated to carry the spark to villages and towns in the Holy Land and to other parts of the world.

At midday on Saturday of Holy Week, according to the Orthodox Calendar, the Patriarch of Jerusalem enters the

(Continued on Page 69, Col. 2)

THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Second-Class Mail at
Hunlock Creek, PA 18621 and Mahanoy
City, PA 17948 an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Phone 717-256-7232
Annual Subscription $7.00 a year.
$10.00 for two years.
Packet Plan Rate on Request
Address all correspondence to:
P.O. Box 9
Hunlock Creek, PA 18621
Contributions are tax deductible
Published since 1952



APRIL 1996

DIED – Matushka Julia Dzubay of Minneapolis, MN

THE BURIAL OF CZAR NICHOLAS II and others with him has been delayed. It was to have been held on February 25/Forgiveness Sunday at the Cathedral of SS. Peter and Paul in St. Petersburg where all czars since Peter the Great have been buried.

THE REUNION OF 1994 AND 1995 HERITAGE TOURS will be held at St. Tikhon's Monastery on Monday, May 27. We will meet at the arch following the Divine Liturgy. If you have not made a trip but are interested in Heritage Tour 1996 or wish to know something about the areas visited, someone will be there to discuss matters with you. If you are interested in Heritage Tour 1996, write: PO Box 9, Hunlock Creek, PA 18621 or call (717) 256-7232.

AN EXHIBITION of objects from the great imperial palaces of St. Petersburg, Russia will be on display from March 1 through August 31 in Jackson, Miss. The $8 million exhibition will have 600 objects from Peterhof, Catherine, Gatchina and Pavlovsk Palaces.

RELATIONS BETWEEN TWO PATRIARCHATES HAVE BEEN SUSPENDED for the first time in 1008 years. The Russian Orthodox Church and the Church of Constantinople have divided over the situation of the Orthodox Church in Estonia. The Patriarch of Constantinople, Bartholomeos, has unduly exerted his influences in many Orthodox Churches throughout the world under the umbrella of "Diaspora."

IN PRESOV an agreement was signed on Sept. 6 between the Greek Catholic, Orthodox bishops and the government. The government provided $407,000 to the Greek Catholic Church and $293,000 to the Orthodox Church in 1995. The Orthodox Church will surrender 14 parish houses and 3 churches, for which it will receive as compensation $16,700 for each house and $40,000 for each church.

THE CONGRESS OF RUSSIAN-AMERICANS has started The Country Church in Russia project. Its aim is to halt the deterioration processes, destroying numerous country churches in ghost Russian villages. A video describing the work is available. Contact CRA, PO Box 818, Nyack, NY 10960-0818 or phone 914-358-7117.

THE PATRIARCH OF SERBIA wrote to President Clinton expressing dissatisfaction with the divisions of Bosnia-Herzegovina. He wrote that a large number of monasteries and territories were placed under Muslim-Croat rule.

St. Innocent Ranch for boys, located in Rosasito, Mexico is looking for an assistant director. The orphanage is a pan-Orthodox endeavor. If interested, call Margaret Yova at (619) 448-1368 or write: Project Mexico, PO Box 713033, Santee, CA 92072-3033.

THE EPISCOPAL DIOCESE OF SPOKANE, WA agreed to settle a lawsuit which had been brought against Rev. Robert Creech, who converted to Orthodoxy with about 200 of his congregation. The converts sought to keep the 100-year-old church as well as several bank accounts, trust funds, and an endowment. The diocese sold a house on the property and will give the proceeds to the Orthodox group. Episcopal spokesmen said, "It is still our belief that if the case was determined by the court, our position would have prevailed. But there are more important things. We have to let both groups go forward."

THE EAGLE INSTITUTE in Orthodox studies will hold sessions from 31 July to 6 August in Eagle River, Alaska. This will enable those interested to share the pilgrimage on St. Herman's Day, August 9. College credits are possible. For info: Fr. Marc Dunaway, PO Box 1108, Eagle River, AK 99557.

ICONOSTASIS FOR SALE. Has new icons by Greek artist, Constantine Tsoulcas of Lynn, MA. Contact: Fr. Anthony Radchuk, (717) 378-3441.

A NEW ERA BEGINS contains the proceedings of the 1994 Bishops Meeting in Ligonier, PA. It also contains reference documents and Pre-Conciliar documents. Send $7.95 to OPT, PO Box 1128, Torrance, CA 90505. Call for bulk discount or more info (310) 378-9245.

THE ORTHODOX CHURCH IN AMERICA is now on Internet. The address on World Wide Web is http://www.oca.org:

THE ORTHODOX CHURCH IN UKRAINE is beset by division. This situation is not helped by "Ukraine's draft Constitution, which continues to exclude a statement on separation of Church and State ... and includes proposals by which the state can rotate the use of churches by different confessions contributing to the conflict inside the Orthodox Church that is becoming ever more complicated."

JOHN TAVENER, the English composer, wrote "Sviati-O Holy One", based on the Orthodox Funeral Service for the Kiev Chamber Choir, which performed it in Westminster Cathedral in London.

LOANS have been made to three monasteries on Mt. Athos by The European Investment Bank in Luxembourg. Major restoration work will be done at Simonos Petras, Iviron and Stavronikita Monasteries. They have been given 85% of the total cost of 9 million dollars.

ICONS AND BOOKS are being stolen from many monasteries and churches in Orthodox lands. The Macheras Monastery, 25 miles from Nicosia in Cyprus, has hired uniformed security guards at the entrance gates to help deter theft and to insure that improperly dressed and misbehaving tourists do not enter.

MORE MONASTERIES ARE BEING ESTABLISHED in the U.S. usually with nuns coming from overseas. The latest one is located in Goldendale, WA.

WHY IT'S IMPORTANT

Just like at Christmas, we can forget why Easter is important for Christians. There are all sorts of things to do. In the midst of shopping, buying new clothes, and candy, coloring eggs, baking and cooking, and all the rest, we tend to forget why we celebrate in the first place, especially if we have neglected to keep the fast.

On the third day after His death on the cross, Jesus Christ rose from His grave. And He lives today, just as real as He did back then.

It gets better still – Christians can receive this eternal life, and have a sampling of it right now. Too often we think of the Resurrection only as an experience which may begin after our physical death. It is true that our lives, lived in Him, continue eternally. But each Easter reiterates the truth that the resurrection-life begins in us at our baptism, and if we cultivate it and allow it to grow to full stature by the means of grace given by Our Lord, death cannot stop it nor have any dominion over it.

Therefore – Easter is a challenge to each of us – now – to cultivate the life given us at baptism, strengthened by the gift of the Holy Spirit given in Christmation, and renewed by the Sacraments of Holy Penance and Communion.

Through the Sacraments, we affirm the new life each and every time we gather. Through our baptism we are united into Christ's death and rising again. Through Holy Communion we have fellowship with Him.

New clothes wear out and go out of style. But the new life in Christ lasts a lifetime and beyond.

RARE OPPORTUNITY

•The Holy Fire

Church. He is part of a grand procession of clergy and laity that winds its way to a small house-like building inside the church proper that encloses the tomb of Jesus. This building is called the Edicule.

The procession circles the Edicule three times. The Patriarch breaks the seals on the door, which have been put there after the tomb has been examined and found to be free of anything which can light a candle. He enters. The door is again sealed. Everyone waits with bated breath for the sight of the Holy Fire – the New Light of the Resurrection, the same one which the disciples saw on Resurrection Day, again appearing in a mysterious way.

Bishop Maximos recently attended the Ceremony, and he wrote: "The Light of Resurrection, a beautiful, peaceful and playful bluish Light, sparkled and moved around like lightning, appeared above the Tomb of Christ... It lit the thirty-three candles which the Patriarch held in each hand, and it filled the Holy Sepulchre enclosure.

(The Edicule) with an unfathomable beauty: I have never seen the enclosure of the tomb of Christ so beautiful. It was filled with a reddish, golden light, certainly the light of glory which the disciples saw, certainly the Light of Tabor, and certainly the Light of the Holy Hesychasts! The Patriarch was a pillar of fire, radiating the Light himself. Now I understand what the disciples were saying on the top of Mount Tabor: 'Please, Lord, let us stay forever!' I could have repeated the same words!

The Patriarch came out and started distributing the Light."

The faithful rush to the Patriarch to light their candles and soon the whole church is a sea of flames. Christ is risen! Indeed, He is risen!

•Easter Baskets

from the dairy counter, and eggs. I rounded out the meal with potato and cabbage salad from the deli. In this area we can even purchase poppy seed and nut rolls. My family was pleased even though they did miss the smell of baking bread, ham and kolbasi. I hope my notes will help those too busy or ill to make the traditional foods from scratch.

* * * * * *

If we expect to be praised, be willing to be criticized.

•Sharing the News

egg is placed near the gravestone.

This day is usually transferred to either St. Thomas Sunday, Memorial Day or Pentecost in this country. This transfer has evolved for many reasons. Among them is the weather, which is unpredictable in Northeast U.S., where most of our people live, the desire to fit in and decorate the graves the same day as others or the putting into action of the Third Kneeling Prayer on Pentecost.

Unfortunately, in many places, only a few people go to the cemetery to share the "Good News" of the Resurrection with former neighbors and relatives. What a contrast to a decade or so ago when everyone went to the cemetery, even if they had no near relatives buried there, they went to meet friends that they might not have seen since last year. They brought food to eat as the prayers at graves took many hours. I like to compare it to a type of tailgating. It is interesting that the custom of eating food at the gravesite is common to some Native Americans and several Asian people as well as other Christian groups.

Easter/Pascha is more than a Holy Day and, if we believe the words we chant over and over again, we will want to share them. "Christ is risen from the dead, trampling down death by death, and upon those in the graves bestowing life."

BASIC FACTS (9)

The organization for the general governance of the Orthodox Church varies in different countries. In general, there is a council or synod, at the head of which is a bishop elected by the ecclesiastical representatives of the people. Historically, and in some instances even today, this presiding bishop is called a "patriarch," and he has special colleagues and officers for the purpose of governing his flock. The largest and most important of the bishoprics are designated "metropolitan sees." This title now carries with it no special ecclesiastical authority.

Until recently, both the clergy and the laity had a voice in the election of bishops, priests and deacons. During the ordination service, a question is asked of the congregation whether the ordained is "worthy" or "unworthy." But of late even though the ritual question remains, at the present time priests and deacons are usually appointed by the bishops and the bishops are elected either by the clergy or the other bishops in the synod.

WINTER GRACE

We reprint this message because it is so timeless and relevant.

"Youth is not entirely a time of life – it is a state of mind. It is not wholly a matter of ripe cheeks, red lips or supple knees. It is a temper of will, a quality of the imagination, a vigor of the emotions.

"Nobody grows old by merely living a number of years. People grow old only by deserting their ideals. You are as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

"In the central place of every heart, there is a recording chamber; so long as it receives messages of beauty, hope, cheer, and courage, you are young.

"When the wires are all down and your heart is covered with the snows of pessimism and the ice of cynicism, then, and only then, have you grown old."

LOW SUNDAY?

On the Church Calendar, the Sunday following Easter is known as St. Thomas Sunday. The clergy have another name for it. It's known in Church circles as Low Sunday because the crowds which swell the church during Holy Week and Easter Sunday suddenly depart for places unknown.

St. Thomas Sunday doesn't need to be Low Sunday at all – unless we place the victory over death which Christ made possible for us low on our own priority list.

It is easy to overlook the fact that St. Thomas Sunday is also designated the Second Sunday of Easter because Easter is a season in the Church Calendar, which lasts for forty days or until Ascension Day, which comes this year on May 23.

Where will you be on Low Sunday?

MISSION FUND

We send copies of The Orthodox Herald to places other than Alaska, where the beauty of the faith needs telling. We receive many requests for copies from countries where the Orthodox religion is either being introduced or being revived. Helping this month are: Pauline Petronek, Michael Scott Irby, Mildred Skubanicz, Helen Hammon, Donald Belinsky, Joseph Karlak, Anna Farylo, Wilma Irene Kopchik, Vladimir Skuby, Edward Rodusky, Albert Hopay, Dr. Sophronia Tomaras, Mary Lizik, Anonymous, Ethel Watlock, Irene Marie Rossi, Ann Worobey.



Икона Божіей Матери „Неувядаемый цвѣтъ".

FLOWER OF INCORRUPTION

One of the most beautiful services in the Orthodox Church is the Acafist to the Mother of God. This service is served in many parishes during Great Lent and/or the Dormition Lent in August. It is also prayed by many as part of their private devotions. In the service, many expressions are used to describe the Mother of God. Through the ages, ikonographers have been especially touched by some of these descriptions and have endeavored to compose an ikon, which will express it. The ikon shown this month is "The Flower of Incorruption," which depicts the 7th Eikos from the Acafist.

The ikon is based on the familiar Vladimir Ikon of the Mother of God. It differs, however, in that she holds a branch of flowers. There are many copies of this ikon. As we researched, we found that the flowers have varied, roses being the most common. The unwithered and unchanging condition of the flowers refer to the Mother of God's eternal virginity.

This was a very beloved and famous ikon in the beginning of this century. Great pilgrimages were made on April 16/3 to places where the miraculous ikons could be found. Records show that the most famous were in Alexis Monastery and the Assumption Church (near the Prichistensky entrance) in Moscow, the Nativity Church in Voronezh, in the women's monastery in Kadoma (Tambov region), and in St. Nicholas Church in Budisch (Poltava region).

"Rejoice, Flower of incorruption!"

* * * * * *

Those who deserve love the least need it the most.

Dabs of Thoughts

"A child's faith starts out simple and clear and grows more complex as the child lives out his or her life. For some, this may mean a rejection of their parents' faith. For others it will be a long and sometimes painful process of questioning a spiritual journey that lasts a lifetime." From A Child Shall Lead Them by Dr. Diane Komp, a pediatric oncologist.

Did you know that the days of the week have special meaning in Russian and Carpatho-Russian. The word for Sunday is Voskreseneya – The Resurrection or Nedelya – Don't work.

We should strive to preserve the fires of the past – not the ashes.

The church built over the place where Jesus was buried goes by two names. The Western Church calls it the "Holy Sepulchre," the Orthodox Church calls it the "Church of the Resurrection." It is a matter of outlook; each has a spirituality that sees life in a different light.

It is at no other time in the Church year that our senses are so sharpened by various impressions as those that Holy Week leaves with us. During this time, the life, death, and Resurrection of Jesus, the very essence of our faith, is vividly portrayed and etched on our minds. We become participants in the drama, participants witnessing our own salvation.

We know that Christ's resurrected body was identifiable, but it was not immediately recognizable. Our resurrected bodies will be like Christ's. They will have an identity with those we had in earthly life, without necessarily having the identical physical components which would be "scientifically" impossible. Our bodies will be glorified as was Christ's, each will be perfect, mature and unimpaired by length of days.

All of which will be accomplished, not by any retrieval of atoms and reconstruction of electrical particles, which is the only way our finite human minds can think of resurrection, but by a new creation as the Bible tells us: "Behold, I make all things new." (Rev. 21:5)

The one concern of the devil is to keep people from prayer. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray.

Yesterday's the past, tomorrow's the future, but today is a gift. That's why it's called the present.



EDITORS' NOTES

A great task lies ahead for the Orthodox Church at all levels. We note that the membership, and especially the involvement of people under the age of 60, is decreasing. This appears to be a trend for, according to an article in Harvard Center, the membership of "even formerly robust clubs, associations, civic and other organizations is declining."

We have been concerned about the place of seniors in the church structure. At the present time they are in the majority in church attendance and support. However, we must face the fact that their numbers are decreasing. Some of their places are being filled by members of the Boomer Generation, which is following them but too many places remain empty. Boomers are those people who were born between 1946 and 1964. They differ greatly from their parents and grandparents who were born between 1911 and 1931. As a rule, they were brought up by parents influenced by Dr. Spock's book, which promoted permissiveness. They are better educated, more likely to be in a mixed marriage, have a wife that has a career, may live a distance from the church (sometimes many miles), and have been bombarded by all types of values on TV and from other media.

It is estimated that one-tenth of the general population is now between 65 and 85, while a third is classified as Baby Boomers. It is obvious that to maintain even the status quo in our church, one-third of those in church should be in the later grouping: Baby Boomers.

The parish must deal with these two groups at this time. People who have different ideas, ideals, values, needs and temperament. It cannot neglect either group in this transition. It must be a gradual one, full of love and understanding, so that it is a glitch in the Harvard Center study.

If the "grey heads" are alienated, obviously they will not pass on the faith. This poem expresses the sentiment we should hold.

"As years have passed and many
have left our parish scene
And I look down life's path – where
I have been.
I feel that their greatest gift was
simply one of love
And knowledge of God, His Word
and a Heaven above."

We are in Great Lent when we have and do take more time to ponder on our life in all aspects. We should note those who attend the services. Where do they fit in? How about me?

As we continue on our Journey to the Resurrection, which we will celebrate on April 14, we must be aware that the passion, death, resurrection and glorification of Our Lord, Jesus Christ, is the central event of our faith. Each of the days of Great Lent has been a step along the Journey to the Resurrection. Beginning with Lazarus Saturday (April 6), we enter Great and Holy Week. Each day of this week takes on monumental significance as we follow Christ through His Passion and death to His Resurrection. Through the liturgical celebrations we share in these events and are led to contemplate their meaning in our lives. We join the path of those who approach the Holy Resurrection with great anticipation.

The Church community cannot survive into another generation if the pre-Boomer generation does not recognize and repossess and loudly proclaim the power of Christ's Resurrection. So let the "grey heads" who have become lax about their attendance at these services tiptoe back at once before anyone notices our absence. Share a colored egg with the little kids and shout "Christos Voskrese" with the Baby Boomers.

As we hear in the church "let us embrace one another, and call 'Brother' even those who hate us and in the Resurrection let us forgive everything and in this way we let them know that we are witnesses to the Resurrection, as we sing 'Christos Voskrese iz mertvix' 'Christ is Risen from the dead!'"

This is the message to all generations and ages. Let's share it.

Fr. and Matushka Stroyen

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Chances are, your ancestors might not have chosen you either.

* * * * * *

Some people use religion as a fire escape.

•Kitchen Corner

rinse meat. Replace meat in dutch oven. Add water to cover, garlic, salt, peppercorns, bay leaf, and onion. Bring to boil. Simmer until meat is tender, approximately 2 to 3 hours. Be sure meat is covered with the liquid. When done, remove meat and allow to cool, then cut up into small pieces. You can add the skin and some fat if desired. Place all into a shallow pan or glass baking dish. More salt or garlic can be added. Place dish in refrigerator. After mixture has jelled, skim fat from top with a spoon. Cut into squares. Serve with rye bread. Can also serve with vinegar and horseradish on top of squares.

Valentina Kirykowicz

PRESS FUND

Thank You/Spasebo to all of you who are helping us to keep publishing. Michael Spitko, Jr., Anonymous (5), Dr. Sophronia Tomaras, Evelyn Prenovitz, Irene Allen, Dorothy Demianovich, Apollo Manchuk, Helen Hammon, Albert Hopay, Margaret Starr, Donald Belinsky, Olga Piecewicz, Vladimir Skuby, Ruth Morris, Natasha Rocheleau, Anne Priski, Pauline Petronek, Mr. and Mrs. Andrew Hvizd, John Romanchak, Mrs. N. J. Boruch, Mary Nickolaou, Ann Baack, Philip Hrabar, Basil Choman, Walter Grivna, Irene Marie Rossi, Mary Marus, Catherine Haley, Nicholas Teno, Michael Scott Irby, Serge Taptykoff, Ethel Watlock, Olga Peck, Ann Worobey, Helen Vicen, Mary Babei. Alex and Carol Kostek for health of mother Anna Rusinko. Anna Rosko a love gift. Mark and Lois Ortega on 1st anniversary of accepting Orthodoxy. George Uhrin for health of Uhrin, Albers and Brisbin families. Matushka Nina Stroyen for thankfulness to all those praying for her. Mary Stecko in memory of her husband Peter. Bertha Walak in memory of her husband George. Edward Rodusky in memory of repose of Anna Rodusky who died April 13, 1995. Frank and Helen Kerch in memory of son Steven. Wilma Irene Kopchik in memory of sister Susan Bartone who died January 11. In memory of parents Harry and Natalie Korin. Helen Cudlic in memory of husband George, daughter Nancy, parents Anna and Basil Fedora, and George Salevonchik. Nancy Wingert in memory of mother Helen Shafran. Nicholas and Vera Blonsky in memory of Matushka Mary Horsky. Mary Lizak in memory of Stephen Lizak. Paul and Mary Stenko in memory of their parents Paul and Mary Stenko and John and Mary Selepak.

* * * * * *

A popular tattoo among seamen of the Royal Navy for many years was a crucifixion scene on their backs. This became so after one of Lord Nelson's sailors was spared a flogging because of such a tattoo.



The food found on the table at Easter differ from culture to culture in the Orthodox Church. However, colored eggs are found on all of them. For many years, I have been saving my onion skins and dying some of my eggs with them. I am including a recipe for the dying from the 155-page cookbook Sunflowers and Samovars, which you can order from 4313 18th Avenue, Kenosha, WI 53140-2707.

I always look forward to Holodets Pork in Aspic, which is called Holodets, Studenina or Kocanina. You will find the recipe below taken from the same book.

ONION SKIN DYED EGGS

Water	1/2 c. vinegar
Onion peelings	2 doz. eggs

Fill dutch oven or large metal pot with water and soak onion skins and vinegar for several days. When ready to cook eggs, remove peelings and discard them. Gently place eggs in liquid and boil as for hard cooked. Use slotted spoon to remove eggs and cool on paper towels. Store eggs in refrigerator until ready to use.

L. Haponik

PORK IN ASPIC (HOLODETS)

3 lb. pork hocks and feet
1 lb. veal
2 to 3 cloves, garlic, chopped
8 peppercorns
1 bay leaf
1 1/2 tsp. salt
1 large onion

In a dutch oven, cover meat with water. Bring a boil, then discard water. Gently

(Continued on Page 71), Col. 3



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1 Prov 19:16-25	17 John 1:35-51
2 Prov 21:3-21	18 John 3:1-15
3 Prov 21:23-22:4	19 John 2:12-22
4 Prov 23:15-24:5	20 John 3:22-33
5 Prov 31:8-31	21 John 20:19-31
6 John 11:1-45	22 John 2:1-11
7 John 12:1-18	23 John 3:16-21
8 Matt 24:3-35	24 John 5:17-24
9 Matt 24:36-26:2	25 John 5:24-30
10 Matt 26:6-16	26 John 5:30-6:2
11 Matt 26:2-20	27 John 6:14-27
12 Matt 27:1-38	28 Mark 15:43-16:8
13 Matt 28:1-20	29 John 4:46-54
14 John 1:1-17	30 John 6:27-33
15 John 1:18-28	**Pascha - Easter - 14 April**
16 Luke 14:12-35	

BIBLE STUDY

Between Palm Sunday and Pentecost the Gospel according to St. John is read, with few exceptions, every day including Saturdays and Sundays.

This season has been since the early days of the Church, the period of post-baptismal instruction. We know that many were baptized before Pascha and a special hymn is sung to commemorate this. Instead of "Holy God, Holy Mighty, etc.: we sing: "For as many of you as have been baptized into Christ have put on Christ: Alleluia."

They have been given the fundamental teaching about the faith before they were baptized and now they are having the meaning of baptism, chrismation and communion, and the rites and ceremonies of these mysteries (sacraments) given to them. The basis for this instruction is the Gospel according to St. John. Why? Because the Lord's miracles are signs pointing to the sacramental basis of the Christian life. For example, there are signs that water, which is necessary for cleansing and for satisfying thirst and for life itself, is also symbolically given and points to the water of baptism.

Why is St. John's Gospel used instead of the other three? Matthew, Mark and Luke make up what are called the Synoptic Gospels, so called from the similar way they arrange their materials.

In John's Gospel, we encounter a different mood and atmosphere from that in the Synoptics. But St. John, even though he mentions the Kingdom of God only twice, echoes the future hope of the Synoptics and the glorified Christ of St. Paul, even as he expands further the meaning of the gospel.

St. John not only tells us what Jesus said and did, he paints a vivid picture of God in the flesh (incarnate) – the pre-existent Word (John 1:1-14). This is read at the Divine Liturgy on Pascha.

He also gives us the most intimate portrait we have of the God-man, the Good Shepherd who dies for His sheep (John 10:11), the Lamb of God who takes away the sins of the world (John 1:29).

The Apostle John's account thrilled Christians who first read his eyewitness report (John 19:34-35). It thrilled the newly baptized and it still thrills people today.

The Gospel of Jesus Christ is timeless, vital, powerful. It has changed countless lives.

It can change yours.

ALASKA FUND

We read accounts of the lives of many missionaries to Alaska in the old copies of official publication of the former Russian Orthodox Greek Catholic Church. Even decades ago missionaries from many denominations were coming to Alaska. They were well financed; offering the Orthodox many social services. We recently heard from an Orthodox missioner in Alaska and found that the same thing is going on. The Orthodox Herald is a tool in informing the Orthodox that we are interested in them while it gives news and religious information. Helping this month are: Michael Scott Irby, Michael Dranichak, Pauline Petronek, Mildred Skubanicz, Helen Hammon, Donald Belinsky, Vladimir Skuby, Dr. Sophronia Tomaras, Wilma Irene Kopchik in memory of her sister Susan Bartone who died Jan. 11, Edward Rodusky in memory of Anna Rodusky who died one year ago on April 13. Irene Marie Rossi, Nicholas Teno, Anonymous, Alex Fedec in memory of great uncle Protopriest Andrew Fedetz, Lois Sokolich Bedder, J. M. Syka, Ethel Watlock, Mary Lizak, Ann Worobey, Mary Ciko.

PASS IT ON

Joshua placed twelve stones at the ford where his army crossed the Jordan, noting that future generations would ask, "What do these stones mean?" The question would give an opportunity to tell of the victory of their people. (Joshua 4:3,8,9,20:24:27)

Visitors to Stonehedge in England ask the same question, but no one knows what those stones mean. Some generations failed to pass the knowledge on to the next, and so it was lost forever.

Christianity is always in danger of that. But it has never happened. Each generation of Christians has fulfilled its obligation to the next by passing on what it has received from the last.

This generation of Orthodox must not fail that trust!